



HISTORY  
OF THE  
INDEPENDENT PRESBYTERIAN CHURCH  
AND  
SUNDAY SCHOOL

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FROM THE LIBRARY OF  
REV. LOUIS FITZGERALD BENSON, D. D.  
BEQUEATHED BY HIM TO  
THE LIBRARY OF  
PRINCETON THEOLOGICAL SEMINARY

EX-100

SCC

10162

10162

Josiah Mason was the Superior's  
Treasurer of the S.S. This cannot

When the organ was put in  
it was made against

them while we had the  
Confession in Missionary signs  
to the Church in the morning  
& here it was first sung

See pp 33, 45















HISTORY  
OF THE  
INDEPENDENT  
PRESBYTERIAN CHURCH  
AND  
SUNDAY SCHOOL,  
SAVANNAH, GA.

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SAVANNAH :  
GEO. N. NICHOLS, PRINTER AND BINDER.  
1882.



## GRANT OF LAND FROM KING GEORGE II.

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GEORGE the Second, by the Grace of God, of Great Britain, France and Ireland, King, Defender of the Faith and so forth. To all to whom these Presents shall come, Greeting. Know ye that we of our special Grace, certain knowledge and meer motion, Have given and granted, and by these presents for us, our heirs and successors, Do give and grant unto Jonathan Bryan and James Edward Powell, Esqrs., Robert Bolton, James Miller, Joseph Gibbons, William Gibbons, Benjamin Farley, William Wright, David Fox the younger, and John Fox, All that public Lot in the town of Savannah, in our Province of Georgia, known by the Letter K, and situate in Decker Ward, containing Sixty feet in front, and one hundred and eighty feet in depth, which lot is bounded, as in and by the certificate hereunto annexed may more fully appear. To have and to hold, the said Public Lot hereby granted, together with all ways, water paths, passages, privileges and appurtenances whatsoever, to the same belonging, or in any wise appertaining, unto the said Jonathan Bryan, James Edward Powell, Robert Bolton, James Miller, Joseph Gibbons, William Gibbons, Benjamin Farley, William Wright, David Fox, and John Fox, their heirs and assigns forever, in free and common soccage yielding and paying therefor, unto us, our heirs and successors, yearly and every year, one pepper corn if demanded. In trust nevertheless, and to the intent and purpose that a Meeting House or place of public worship for the service of Almighty God, be thereupon erected and built, for the use and benefit of such of our loving subjects now residing, or that may at any time hereafter reside within the District of Savannah, in our said Province of Georgia, as are or shall be professors of the Doctrines of the Church of Scotland, agreeable to the Westminster Confession of Faith. Provided always, and this present Grant is upon condition nevertheless that in case such Meeting House shall not be erected and built within three years from the date of these Presents, that

then the said lot hereby granted shall revert to us, our Heirs and successors, as fully and absolutely to all intents and purposes, as if the same had never been granted.

Given under the Broad Seal of our Province of Georgia. Witness his Excellency John Reynolds, Esquire, our Captain General and Governor in Chief in and over our said Province, the sixteenth day of January in the year of our Lord 1756 and in the twenty-ninth year of our reign.

J. REYNOLDS.

Signed by His Excellency the Governor in Council.

THOS. VINCENT, D. C. C.

OFFICE OF THE SECRETARY OF STATE, }  
ATLANTA, GA., March 3, 1882. }

I hereby certify that the above and foregoing one page contains a correct copy from Book A, Register of Grants, in this office, page 97.

Given under my hand and official seal.

N. C. BARNETT,

*Secretary of State.*

Registered May 17th, 1756.

## EXTRACT.

"At a Council held in the Council Chamber at Savannah on  
Friday, 16th Jan., 1756. Present,

His Excellency JOHN REYNOLDS, Esq.

The Hon'ble { JOHN HABERSHAM,  
ALEX. KELLET,  
FRANCIS HARRIS,  
JONATHAN BRYAN,  
JAMES MACKAY, } Esqrs.

\* \* \* \* \*

His Excellency the Governor signed the following grants for  
lands laid out by the late Trustees and the late President and As-  
sistants.

\* \* \* \* \*

The following were lands laid out by warrant from his Excel-  
lency.

\* \* \* \* \*

To Jonathan Bryan and James Edward Powell, Esqrs., Robert  
Bolton, James Miller, Joseph Gibbons, William Gibbons, Ben-  
jamin Farley, William Wright, David Fox the younger, and John  
Fox, in Trust, a lot in Savannah for a Presbyterian Meeting  
House, known by Letter K in Decker Ward."

EXECUTIVE DEPARTMENT, }  
ATLANTA, GA., March 14, 1882. }

I, J. W. Warren, Secretary of the Executive Department, afore-  
said State, hereby certify, that the preceding and opposite page  
contains a true extract from a book of records purporting to be a

“Journal of the proceedings and minutes of His Majesty’s Province of Georgia, commencing the 30th day of October, 1754, and ending the 6th day of March, 1759 inclusive,” on file in the office of the aforesaid Department.

Witness my hand and the seal of the Executive Department, this March 14, A. D. 1882.

J. W. WARREN,  
*Secretary Executive Department.*

No. 184.

## AN ACT

To increase the funds of the Independent Presbyterian Church, in the City of Savannah. [*See Laws of Georgia, 1801 to 1810, Clayton's Compilation, page 248. See Act of 1806, No. 249, Sec. 6, repealing this Act.*]

Whereas, the INDEPENDENT PRESBYTERIAN CONGREGATION of the City of Savannah did, under the provincial government, obtain in the said city a lot, known in the plan of said city by letter K, to build thereon a church to be denominated the Independent Presbyterian Church, which was accordingly built and remained dedicated to the service of the Almighty God, until the same was destroyed by fire.

And whereas, there is not at present any successors of the original Trustees of said congregation alive, authorized to take upon themselves the charge and care of said church lot, and execute religious objects and desires of said congregation, excepting Barrach Gibbons, Esq., who has the uncontrolled government, management and disposition thereof.

Be it therefore enacted, That Joseph Bryan and Josiah Gibbons Telfair, be, and they are hereby appointed as Trustees in aid and addition to the said Barrach Gibbons to continue in office, to increase the funds, and to rebuild the Church on lot K, to be denominated and known by "the Independent Presbyterian Church, in the City of Savannah."

ABRAHAM JACKSON,  
*Speaker of the House of Representatives.*

JARED IRWIN,  
*President of the Senate.*

Assented to December 3, 1805.

JOHN MILLEDGE, *Governor.*



CHARTER.

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No. 249.

## AN ACT

To incorporate the Presbyterian Church of the City of Savannah.

[*See Laws of Georgia, 1801 to 1810, Clayton's Compilation, pages 325, 327.*]

Whereas, a number of the inhabitants of the City of Savannah and County of Chatham have, by their memorial, represented to the Legislature, that on the 16th day of January, 1756, a certain lot of land, situate and being in the City of Savannah, and known by the letter K, was granted to James Powell, Robert Bolton, James Miller, Joseph Gibbons, William Gibbons, Benjamin Farley, William Wright, David Fox and John Fox, their heirs and assigns forever in trust nevertheless, and to the intent and purpose that a meeting-house or place of public worship for the service of Almighty God should be erected thereon, for the use of such persons as were then residing, or might thereafter reside, in the district of Savannah, as were professors of the doctrines of the Church of Scotland, agreeable to the Westminster Confession of Faith, with a proviso in the said grant contained, that should such meeting-house or place of worship not be erected on the said lot within the time therein limited, then the said lot should revert to the grantors; that a meeting-house was built within the time limited, and the professors of the Presbyterian religion held, occupied and used the same as their place of public worship until the said meeting-house was destroyed by fire, in the month of November, 1796, and the said lot was afterwards disposed of by the then Trustees, on building leases, and hath ever since been held by the lessees; that in the year 1800 the professors of the said Presbyterian religion, were enabled by subscription to build a church on their other lot in the said City of Savannah, known by the letter Q, which is their present place of worship, and have prayed that a cer-

tain act of the Legislature relative to the said Church be repealed, and that they, the said memorialists, may be made a body corporate, and Trustees appointed for the said Presbyterian Church or congregation.

SECTION 1. Be it therefore enacted by the Senate and House of Representatives, of the State of Georgia, in General Assembly met, and it is enacted by the authority of the same, That Thomas Newell, Charles Harris, Francis Courvoisie, John G. Williamson, John Scriven, Barrach Gibbons, Thomas F. Williams, Fingal F. Flyming and Benjamin Maurice, and their successors in office, be, and they are hereby declared to be a body corporate, by the name and style of "The Trustees of the Presbyterian Church of the City of Savannah."

SEC. 2. And be it further enacted, That the said Trustees and their successors in office, shall be invested with all manner of property, real and personal, all monies due, and to grow due, donations, gifts, grants, privileges and immunities whatsoever, which shall or may belong to the said Presbyterian Church, at the time of the passing of this act, or which shall, or may at any time, or times hereafter, be granted, given, conveyed or transferred to them, or their successors in office, to have and to hold, the same to the said Trustees and their successors in office, to the only proper use, benefit and behoof of the said Church forever. And the said Trustees, and their successors in office, may have and use a common seal, and shall be, and they are hereby declared to be capable, by the name and style aforesaid, of suing and being sued, impleading and being impleaded in any court or courts of law or equity, and of using and taking all lawful and necessary ways and means for recovering or defending any property whatsoever, which the said Church may have, hold, claim or demand, or the rents, issues and profits thereof, or any part thereof.

SEC. 3. And be it further enacted, That the above named Trustees shall continue in office until Easter Monday, in one thousand eight hundred and eight, and that on the said Easter Monday, one thousand eight hundred and eight, annually thereafter, the members of the said Church shall convene at the said Church, between the hours of ten and two o'clock, and then and there elect, from among the said members, nine fit and discreet persons, as Trustees of the said Church, who shall be vested with all necessary

powers, to carry the several purposes intended by this act into full effect.

SEC. 4. And be it further enacted, That nothing herein contained, shall be construed to vest in the said Trustees, any right or title, or color of right or title, to any estate or property whatsoever, real or personal, other than such as doth, or may rightfully or lawfully belong to the said Presbyterian Church or congregation, hereby made a body corporate.

SEC. 5. And be it further enacted, That it shall not be lawful for the said Trustees or their successors in office, at any time or times hereafter, to grant, bargain, sell, alien or convey any real estate whatsoever, belonging to the said Church, to any person or persons, under any pretence or upon any consideration whatsoever, so as to dispose of the fee simple thereof.

SEC. 6. And be it further enacted, That an act entitled "An Act to increase the funds of the Presbyterian Church in the City of Savannah," be, and the same is hereby repealed.

BENJAMIN WHITAKER,

*Speaker of the House of Representatives.*

EDWARD TELFAIR,

*President of the Senate.*

Assented to December 8, 1806.

JARED IRWIN, *Governor.*

No. 308.

## AN ACT

To amend an Act entitled "An Act to incorporate the Presbyterian Church of the City of Savannah." [*See Laws of Ga.*, 1801, 1810, *Clayton's Compilation*, pages 405, 406.]

SECTION 1. Be it enacted by the Senate and House of Representatives of the State of Georgia, in General Assembly met, and it is enacted by the authority of the same, That the Trustees appointed in and by the said act, shall continue in office until the first Monday in January, one thousand eight hundred and eight, and no longer; and that on the said first Monday in January, one thousand eight hundred and eight, and on the first Monday in January, in each succeeding year, the pew-holders, or persons renting pews in the said Church, shall convene at the said Church, between the hours of eleven and two o'clock, and there elect, from among the said pew-holders, five fit and discreet persons as Trustees of the said Church.

SEC. 2. And be it further enacted, That the said Trustees, and their successors in office, shall be invested with all manner of property, real and personal, monies, rights and immunities whatever, belonging to the said Presbyterian Church, and shall have, use and exercise, the same powers as given and vested in the Trustees named and appointed in said act, in as full and ample a manner, as the said Trustees, at the time of passing this act, are invested therewith, under and by virtue of the act aforesaid.

BENJAMIN WHITAKER,  
*Speaker of the House of Representatives.*

ROBERT WALTON,  
*President of the Senate.*

Assented to November 27th, 1807.

JARED IRWIN, *Governor.*

No. 215

## AN ACT

To empower the Trustees of the Independent Presbyterian Church of Savannah, to sell the real estate belonging to the same, and to amend an Act entitled "An Act to amend an Act to incorporate the Presbyterian Church of the City of Savannah." [*Laws of Georgia, Dawson's Compilation, p. 102.*]

§1. Be it enacted by the Senate and House of Representatives of the State of Georgia in General Assembly met, and it is hereby enacted by the authority of the same, That the body corporate created, and the Trustees appointed under and by virtue of the aforesaid acts, shall be entitled and styled "the Trustees of the Independent Presbyterian Church of Savannah," and all acts done, and all deeds, testaments, gifts, grants, conveyances and contracts which have been or shall be made, executed or entered into by, with, or to them, under or by the said name or style, or any other name or style which shall describe the said corporation or Church, or efficiently to ascertain the intention of the parties, shall be as good and valid in law, as if the said corporation had been correctly described therein.

§2. And be it further enacted by the authority aforesaid, That the said Trustees be, and they are hereby authorized and empowered to sell and dispose, in fee simple or otherwise, of the real estate belonging to the said Church or corporation,—the half-tything whereon the new Presbyterian Church or meeting-house is situate, excepted,—for the purpose of paying the debts now due, and owing by the said corporation.

§3. And be it further enacted, That all laws and parts of laws militating with this act be, and they are hereby repealed.

DAVID WITT,

*Speaker of the House of Representatives.*

MATTHEW TALBOT,

*President of the Senate.*

Assented to May 16th, 1821.

JOHN CLARK, *Governor.*

HISTORY  
— OF THE —  
INDEPENDENT PRESBYTERIAN CHURCH  
— OF —  
SAVANNAH, GA.,  
FROM 1755 TO 1882.

The following History has been compiled with great care by one of the Trustees, the information contained therein being gathered from the official records of the Church in the custody of the Session and Trustees, as well as from other reliable and authentic sources.

According to the original Grant of land from King George II., as well as from the Acts of the Legislature and Charter of subsequent dates (copies of which are appended), it is ascertained that the congregation obtained the grant on the 16th day of January, 1756, of Lot K, in the City of Savannah, upon which to build a Church, to be denominated the INDEPENDENT PRESBYTERIAN CHURCH, the land granted and the Church built under said grant being “for the use of such persons as were then residing or might thereafter reside in the District of Savannah, as were professors of the doctrines

of the Church of Scotland agreeable to the Westminster Confession of Faith."

As the grant was obtained in January, 1756, it is reasonable to suppose that the congregation was organized at some previous time, certainly not later than the year 1755, which, for want of earlier reliable information, may be taken as the year in which the Church was organized.

While the Church is not called Independent in either the grant of 1756, or the Charter of 1806, her history plainly proves that she declared herself Independent from the first, and has so remained during the one hundred and twenty-seven years of her existence.

The following facts corroborate this statement, viz.: Among the manuscripts of Rev. Ezra Stiles, D. D., of Newport, R. I., is one of the date of 1760, four years after the date of the grant, enumerating the Southern ministers and churches. In Georgia only two are named, "Mr. Zubly, of Savannah, INDEPENDENT PRESBYTERIAN, and Mr. Osgood, of Medway, Congregational."

The following extract from a letter written by Mr. Zubly, of Savannah, to Dr. Stiles, of Newport, April 19th, 1769, and copied from Rev. Dr. Howe's History of the Presbyterian Church of South Carolina, shows the status of the Church at that time; Mr. Zubly being the regular Pastor:

"Since my last, a Presbyterian meeting is set on foot in this place as the house I preach in is upon so general a plan as to receive the Westminster Confession of Faith. Some think it done out of opposition to me; however, Phil. 1, 18." Upon which the author, Dr. Howe, comments as follows: "These allusions we do not fully understand. Dr. Zubly was ordained in the German

## EXTRACT

From the "report of a committee of pew holders of the Independent Presbyterian Church," of which Oliver Sturges was chairman, appointed by the pew holders of the Church to inquire into the facts concerning the action of Harmony Presbytery at White Bluff, in reference to Dr. Kollock, and bearing date January 7, 1816. Said report being among the records of the Trustees in 1885.

The committee commence their report by saying :

"It is recollected by a majority of those to whom this report is submitted that at a meeting of the members and pew holders of this Church, on the 24th of May, 1814, after full deliberations on certain proceedings of the Presbytery of Harmony, they did resolve that this church was in its original foundation and establishment, and by its renewed charter hath continued to be an Independent Church, totally free from the superintendence, control, authority or interference of any Presbytery whatever, either in relation to the pastor of the said Church, or any of its concerns. That the pretended act of deposition of the said Presbytery of Harmony in so far as the same relates to the pastor of this church, its Trustees, pew holders, or the supporters hereof is utterly null and void and of none effect," &c., &c., &c.





Reformed Church at London, August 19th, 1744. There was no Presbyterian organization from which an effort of the kind alluded to could emanate but the Presbytery then in existence in South Carolina."

Dr. Howe gives in his history a roll of the members of the Presbytery of South Carolina prior to the Revolutionary War, and Dr. Zubly's name does not appear among them, although he preached in South Carolina both before he came to Savannah and after he left. There was no Georgia Presbytery at that time, the South Carolina Presbytery holding jurisdiction over Georgia as well as South Carolina. Dr. Howe informs us that the succession of the old Presbytery of South Carolina was interrupted by the war of the Revolution and a new Presbytery was not incorporated until 1790.

In 1805, in an Act passed by the Georgia Legislature, the Church is styled the Independent Presbyterian Church, though in the Charter, granted in 1806, the word Independent is omitted. This must have been an error, for we find that in the year 1821 the Legislature passed another Act giving the correct name as the Independent Presbyterian Church, and legalizing all acts, conveyances and contracts made by the Trustees, under any other name or style "as if the corporation had been correctly described therein." During the years, however, between 1806 and 1821, the records show that the Church was independent; for example, prior to 1812, as shown hereafter, one of the Elders, Dr. Cumming, stated on the floor of Harmony Presbytery, "that the Church was and would remain independent."

In 1816 the books of the Trustees record a meeting of the pewholders of the "INDEPENDENT PRESBYTERIAN CHURCH," at which the committee appointed to select

the site for a new Church, reported favorably upon those lots where the present Church now stands, as being among the most central and eligible for the erection of a "NEW INDEPENDENT PRESBYTERIAN CHURCH." Since 1816 there are many more similar entries, but the foregoing will suffice.

There is at this time a sister Church in Charleston, S. C., viz.: the First, or Scotch Church, being the first Presbyterian Church organized in that State, and dating back as an Independent Church to 1731. A Church incorporated with the same principles as our own, it has not only remained always independent but has called all its ministers from Scotland. That Church, however, united with Presbytery on the 12th of March, 1882. The practice of the communicants assembling at a table is a Scotch custom, formerly generally observed in all Scotch Churches and still observed in our own Church. The table, being covered with a white cloth, is laid the entire length of the broad aisle, as well as in the transept aisles, forming a cross, with the elements at the intersection. It has always been the custom for the ministers of our Church to wear both gown and bands, at least as far back as the year 1800, beyond which reliable information on this subject cannot be obtained.

Lot K, mentioned in the grant and upon which the first Church was built, is the lot between Bryan and St. Julian Streets, facing west on Market Square and extending east to Whitaker Street. The following nine gentlemen were appointed by the Colonial Government Trustees, "their heirs and assigns forever." viz.: James Powell, Robert Bolton, James Miller, Joseph Gibbons, William Gibbons, Benjamin Farley, William Wright,

David Fox and John Fox. A brick Church was built, and completed within the time specified in the grant, and a call extended to Rev. John J. Zubly, who accepted and remained Pastor until 1778.

The following information, gathered from Sprague's Annals of the American Pulpit, and from Rev. George Howe's History of the Presbyterian Church in South Carolina may be of interest: As early as 1743 the inhabitants of Vernonburg and villages adjacent, in the neighborhood of Savannah, addressed a petition to the Trustees of Georgia desiring a minister of Calvinistic principles be sent to them, and recommended Mr. Zubly as the person of their choice. John Joachim Zubly was born at St. Gall, Switzerland, August 27th, 1724, and was ordained in London, August 19, 1744, coming to this country at once to take charge of the Churches above mentioned. He remained preaching at Vernonburg and Acton to the Germans for three years, going thence to South Carolina in 1747.

Mr. Habersham, writing of him from Savannah, under date of August 3d, 1751, says: "Mr. Zubly is a person of no mean parts and education, yea, I may say his talents are extraordinary, but what is more he is a faithful, zealous and laborious minister of the gospel, and would to God our colony, or rather the whole world, was filled with such."

On the 25th of April, 1758, he was called to Savannah from Wando Neck, South Carolina, and accepted the call, preaching his farewell sermon January 28th, 1759, in the Independent Presbyterian Church in Charleston. He took charge of the INDEPENDENT PRESBYTERIAN CHURCH at Savannah the following year, 1760, being the first Pastor. The degree of D. D.

was conferred upon him by the college in New Jersey in 1770. Besides preaching to his own congregation in the English language, he preached to one neighboring congregation in German and to another in French. Of the many traditions that remain of "Parson Zubly," as he was called, there are none which do not accord to him great learning and ability. At the commencement of the dispute between the mother country and her American colonies, Dr. Zubly took a decided and active part with the latter, and in the *London Magazine* for January 1776, may be found a fervid appeal over his signature in behalf of the colonies. This paper was published at the request of "an old correspondent" signing himself "O." and who was no other, as is supposed, than the founder of Georgia, General James E. Oglethorpe. \* \* Such was the confidence of the people of Georgia in Dr. Zubly that he was appointed a delegate to the Continental Congress, of which he was a member in 1775 and 1776. \* \* It appears by his correspondence that he was in Savannah during the siege of that place by the American and French armies in 1779, and that his losses in property, books, etc., during the war were considerable. \* \* He died some where in South Carolina on the 23d of July, 1781, and his remains were afterwards brought to Savannah and there interred.

While at the opening of the struggle Dr. Zubly had strongly favored the colonies, yet when the separation from the mother country came, he opposed it. During the war he apparently lost the confidence of his people by his loyalty to the King, and this may have been the cause of his leaving the Church in 1778.

Rev. Mr. Simpson writes from Savannah, under date of March 22d, 1784, that "I walked into Savannah,

which has suffered much by the late war. Visited my old friend, Mr. Zubly's, meeting house, which is in a very ruinous condition, and has a chimney in the middle of it, having been a hospital. Mr. Zubly died some years ago, having in his last days acted a very inconsistent part, changing sides from Congress to British, and died despised by both, yet I am persuaded he was a real good man and that he is now in the kingdom of Heaven."

After Dr. Zubly the pulpit was supplied by Rev. Mr. Phillips until 1790 and by the Rev. Mr. Johnston until 1793. Mr. Phillips was probably not a regularly ordained minister. Both of these gentlemen were sent out to Savannah by Lady Huntingdon to have charge of the Orphan Asylum established by herself and Whitfield at Bethesda. Rev. Mr. McCall was called in 1794, but died in 1796. Rev. Walter Monteith came in 1797 and left in 1799, and it is uncertain whether he was the regular Pastor or not. During his stay, viz.: in 1796, the Church was destroyed by fire, and until a new one could be built, the congregation worshipped in the Baptist Church (the Baptist congregation having no pastor), until they called Dr. Holcombe, after which the Presbyterian congregation used the Baptist Church half of each Sunday until the new Church was finished in the year 1800. This second Church was built on lot Q, which had been purchased by the congregation, and is situated on St. James Square, between York and President Streets, just opposite and east of where Trinity Methodist Church now stands. Afterwards the Trustees erected stores on the old lot K, leasing them to outside parties until they were finally sold. This second Church was a frame building. During the great storm of 1804

the spire was blown down, its fall being witnessed by persons living in the neighborhood.

Rev. Robert Smith was called, in the year 1800, to take charge of the new Church. He died in 1803 while absent for his health, and the Rev. Robert Kerr preached that Summer, but he also died before Fall of bilious fever and was buried in the Old Cemetery. At his death the congregation presented his widow with one thousand five hundred dollars. Rev. Samuel Clarkson then discharged the duties of Pastor until 1806, although he had no regular call.

In the year 1805, all the original Trustees being dead, and the Church property being under the control and management of Barrach Gibbons, brother of William Gibbons, who was one of the original Trustees; the Legislature appointed two additional Trustees to serve with Barrach Gibbons, viz.: Joseph Bryan and Josiah Gibbons Telfair. In the year 1806, the Legislature passed another Act chartering the Church, repealed the former Act and appointed nine new Trustees, constituting them a corporate body capable of suing and being sued, which Trustees were to remain in office only until Easter Monday of that year, when their successors were to be elected by the members of the Church, this election to take place annually. The Trustees were therein restrained from selling any of the Church property.

In the Fall of 1806 Rev. Henry Kollock, D. D., was called, with a salary of \$3,000, and accepted, remaining until his death, which occurred thirteen years after. Dr. Kollock was born in New Jersey in 1778, went to college at the age of thirteen, was licensed, ordained and installed in a Church in Elizabeth, N. J., in 1800, where he remained three years and then moved to

Princeton, where, in 1806, the degree of D. D. was conferred upon him.

In November, 1807, the Legislature passed an Act reducing the number of Trustees to five, and changing the time of the annual election to the first Monday in January, votes to be cast by the pewholders instead of by the members as heretofore. In the year 1808 a sounding-board "of modern style" was placed over the pulpit in the Church at a cost of eighty dollars. In the Spring of 1809 Dr. Kollock was called to take charge of a new Church in Boston, Mass. He therefore resigned his charge in Savannah and proceeded to Boston. Not finding the people congenial however, he declined to be installed, but preached to them during the Summer and returned to Savannah and his charge in the Fall.

The following account of Dr. Kollock's connection with Presbytery, written by Dr. John Cumming, will be of interest. Writing of Dr. Kollock he says:

"Educated in a section of the country essentially Presbyterian, and finding himself the pastor of an Independent Church, he early thought of uniting himself to a Presbytery, but unwilling to call up a measure which he had much reason to believe would be opposed, he remained silent. Some of his friends knowing his wishes brought the subject before the congregation."

"After mature deliberation it was determined that no opposition would be made to his becoming a member of Presbytery, but whilst the wishes of their beloved pastor would not be opposed, measures should be taken, if he carried his views into effect, to prevent the Church from losing its independent character. He having considered the subject and having determined to unite



himself with Presbytery, the Church resolved to send a delegate with him to Augusta, where the Presbytery was to meet."

This was probably one of the "measures taken to prevent the Church from losing its independent character," as Dr. Cumming's actions on the floor of Presbytery proves. Dr. John Cumming (father of the late G. B. Cumming), by whom this account was written, was that delegate who went with Dr. Kollock to the meeting of Harmony Presbytery.

"When his name was called, this delegate rose and said that he appeared there as an Elder of the Church in Savannah, not as a member of Presbytery but was delegated by the Church to declare that whilst the wishes of the Pastor were not opposed, the Church was and would remain independent. He was accordingly admitted and the Church was not committed."

"After this meeting of Presbytery and before Dr. Kollock left Augusta, hoping to induce his congregation to join Presbytery, he requested that body to hold their next meeting in Savannah, which was done. After returning from Augusta, Dr. Kollock informed the Elder who had accompanied him, that he began to examine into the scriptural authority for Church Government, and as his investigation proceeded, he was surprised to find, that what he had, from education and habit, taken for granted, had not the foundation he expected, and that neither the writings of the Apostles nor the practice of the primitive Christians, clearly decided the Presbyterian form to be that enjoined or practiced in the early age of the Church. On the contrary, it rather appeared to him that each Church was regulated by its members, the Apostles *only* being con-

sulted when cases occurred which requiring their advice."

"Still, however, seeing no objection to Presbyterian usages and being still anxious to have his Church connected with Presbytery, he hoped that the opposition would be removed when the members of the congregation became acquainted with the modes of proceeding, supposing it to be a prejudice which would yield to familiarity with the subject."

"Presbytery did meet in Savannah, but he found the opposition as great or greater than ever. Having his confidence shaken by the examination he had made, and unwilling on a doubtful point to separate himself from his people, he resolved to withdraw himself from Presbytery."

"In the Fall, therefore, of 1812, being summoned to an extra meeting of Presbytery, he sent his resignation to the Moderator, and it was delivered to Rev. Mr. Thompson, of Augusta, Ga., the then Moderator, about ten days before the extra meeting which was to be held in Edgefield, S. C."

"Mr. Thompson had simply informed Dr. Kollock that the extra meeting was called to investigate the conduct of a brother. When he received the declinature he informed Dr. Kollock that he was the accused. His resignation was then in Mr. Thompson's hands, and he denied the authority of Presbytery to cite him after his declinature was received."

Dr. Cumming adds that he "saw the whole correspondence of which the above is an abstract in the order of time."

"Dr. Kollock did not attend at Edgefield, and he was again cited to attend a regular meeting of Presbytery in

Augusta, still informing him that it was his case which required his attendance, but gave no copy of the charges against him. Several members of the Session were summoned to give evidence in this case, and fearing that by non-attendance the truth of the charges would be taken for granted, one of the Session attended."

"The Elder was desired to give evidence, which he was ready to do, provided he, together with all the witnesses, were put under oath. This Presbytery declined to do, and therefore his evidence was not given at all."

"Everyone was permitted to say what he pleased and much that was thought to be untrue was said. Without hesitation after this ridiculous trial Presbytery declared Dr. Kollock to be contumacious and suspended him. and at a subsequent meeting in Charleston deposed him. So malignant was one of the members of Presbytery that he stood in the streets of Princeton and handed a copy of the proceedings, in the form of a hand-bill, to any one who would take it, on the Sabbath, as the congregation left the Church. The whole proceeding was irregular. The General Assembly called on Presbytery for a certified copy. After many delays it was furnished and laid on the Clerk's table. When it was to be taken up the paper was not to be found, some person having taken it away. The investigation was never renewed."

(See manuscript of Church History by Dr. John Cumming.)

"Pending the proceedings, Dr. Kollock tendered his resignation, viz: April 16th, 1813, to the congregation which was not accepted. The congregation presented him with a purse of \$1,500 and begged him to remain."

"In June, 1816, a meeting of the pewholders was called, and several documents relating to the proceed-

ings of the Presbytery of Harmony were read and the conduct of Dr. Kollock in respect to said proceedings, whereupon it was resolved to appoint a committee to inquire into the circumstances, collect evidence and report to the congregation. This committee was appointed, but there is no record that they ever acted."

In the year 1815 a parsonage was purchased for \$8,000, which is the building now occupied by the Kollock family, on the southwest side of Wright Square and directly west of the Court House.

In the following year, 1816, the congregation had increased to such an extent that the building would not contain them, and it was determined to build another Church. On the 20th of April, of that year, a Building Committee was appointed to select a site and attend to the building of another Church, which should be large enough to contain the growing congregation for a long time. This committee selected the five lots on the south side of South Broad Street, between Bull and Whitaker Streets, where the present Church now stands, and proceeded with the work. Lots No. 17 and 18, Columbia Ward, property of the Church, were sold by permission of City Council March 6th, 1817. The corner-stone of this, the present Church, was laid with very impressive ceremonies on the 13th of January, 1817, the following account of which was taken from the *Savannah Gazette* of Thursday, January 16th, 1817:

"At half-past ten o'clock the citizens assembled and moved in procession from the present Church to the site of the new building in the following order:

Pastor of the Church and other Clergy;  
Members of the Session;  
Trustees;

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Building Committee and Architect;  
 Mayor and Aldermen, attended  
 by their officers;  
 Judges of the Superior Court, attended by  
 the Sheriff and officers of the Court;  
 Grand Jury;  
 Judges of the Inferior Court, attended by  
 their officers;  
 Gentlemen of the Bar;  
 Citizens.

“The services were commenced by a suitable hymn. The corner-stone was then laid in the name of the Holy and Adorable Trinity. In it was deposited a plate, on which the following inscription was engraved:

This Corner-Stone  
 of the  
 INDEPENDENT PRESBYTERIAN CHURCH  
 was laid on the  
 13th Day of January, A. D. 1817.

*Pastor of the Church,*  
 REV. HENRY KOLLOCK.

*Members of the Session,*  
 Edward Stebbins,            John Cumming,  
 John Bolton,                John Hunter,  
 Moses Cleland,             Benjamin Burroughs.

*Trustees,*  
 Oliver Sturges,              Edward Stebbins,  
 Thomas Young,              William Taylor,  
                                      John Hunter.

*Building Committee,*

John Bolton,	George Anderson,
Lemuel Kollock,	Benjamin Burroughs,
R. Richardson,	Robert Isaac,
John Hunter.	

*Architect,*

John Green.

This Stone Shall be God's House.—Gen., xxviii, 22.

“The services were concluded by an address and prayer from the Rev. Dr. Kollock.”

John H. Green, the architect, came from New York and remained as long as his services were needed, receiving five dollars a day while in Savannah. Some of the pews were sold before the Church was finished to raise the necessary funds for continuing the work, and the *Columbian Museum and Savannah Daily Gazette* of Tuesday, May 12th, 1818, comments as follows:

“SIXTY THOUSAND DOLLARS.

“Yesterday most of the pews on the lower floor in the new Independent Presbyterian Church, now building in this city, were sold at public sale for the above amount.”

During the year 1818, so many persons had issued what were called “change bills” and money had in consequence depreciated to such an extent that Dr. Kollock's salary was raised to \$4,000. He went to Europe that Summer and the congregation paid his passage, etc. In the Fall he returned and resumed his labors. In May, 1819, the Church was finished and dedicated, and a marble tablet placed over the door, with an inscription in Latin, of which the following is a translation:

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“TO JEHOVAH,  
FATHER, SON AND HOLY GHOST.

---

The Citizens of Savannah, under the Pastoral  
care of Henry Kollock, D. D., solemnly  
dedicate this building sacred to  
Divine Worship.

---

*Founded A. D. 1817. Completed A. D. 1819.”*

The total cost of this building, not including the five lots, was \$96,108.67½. The proposed width of the middle aisle was twelve feet, but afterwards it was reduced to eleven; the proposed width of the side aisles was six and a half feet, afterwards reduced to five and a half; width of pews on broad aisle three feet two inches, length twelve feet; width of pews on side aisles, next the wall, six feet four inches, length five feet six inches, being nearly square, with seats on two sides; other pews on side aisles nine feet long and three feet and two inches wide; galleries thirteen feet wide; size of main building eighty by one hundred feet, to accommodate 1,350 people. By recent measurements the height of the steeple, from the ground to the top of the lightning rod, is two hundred and twenty-three feet. Inside the building, from the centre of the dome to the floor, is forty-four feet. Notwithstanding the large capacity of the Church, old members of the congregation say that during the services held by Dr. Kollock, the building could not comfortably contain the congregation.

The following is an extract from the *Columbian Museum and Savannah Daily Gazette* published Monday, May 10th, 1819:

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"NEW CHURCH."

"Yesterday the new Independent Presbyterian Church, which has been building in this city and now nearly finished, was solemnly dedicated to the service of Almighty God. An able and impressive discourse was delivered from the second chapter of Haggai, and ninth verse. For grandeur of design and neatness of execution, we presume this Church is not surpassed by any in the United States. It is seldom that we discover a scene more affecting and impressive than this solemn ceremony afforded; and in this city we never witnessed such an immense congregation, so large a portion of which was formed by female beauty; also the President of the United States and suite, and other distinguished personages belonging to the Army and Navy of the United States, who listened with pious attention to the learned, appropriate and eloquent discourse of the reverend Pastor. In no other than the house of God, in the midst of so imposing a scene, we could, and with emphasis, echo the words of the reverend preacher, Dr. Henry Kollock, 'The glory of this latter house shall be greater than the former, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts.' The psalms and hymns interspersed through the service were peculiarly well adapted to the solemnity of the occasion, and the performance of the vocal music tended to elevate the soul to sublime and heavenly musings. The respectful attention and the fervency of the responses all combined to induce the belief that the heart accompanied the lips in supplication to the throne of Divine Grace."

The following is an extract from the sermon delivered by Dr. Kollock upon the occasion :



\* \* \* \* "You see, my brethren, the purposes for which this house is built—it is dedicated to God. It never should, I trust and believe that it never will, be employed for any secular purpose. In the tablet placed over the door you declare that it is sacred to Divine worship alone. Let it be a spot to which we never bring the cares of earth, the occupations of the world, into which we never enter without thinking of God our Redeemer."

"It is true, the walls and stones have no inherent holiness unconnected with the pure worship of God in this place, but we cry with the Psalmist—'Holiness becometh thine house, O Lord, forever.' We are followers of that Redeemer, who with indignation cast out from the temple those who employed it for secular and worldly purposes. \* \* \* \* And now most glorious God, we look to Thee; to Thee the great Jehovah, Father, Son and Holy Ghost, we solemnly consecrate this house, and dedicate and set apart for the pure preaching of Thy Word, for the administration of the sacraments, for the praises of our own God, prayer, for supplication, and for all the offices of devotion. \* \* \* \* Let all dissension and hatred ever be excluded, and may this be the house of love and peace, as well as of holiness. \* \* \* \* This is now the house of God and the gate of Heaven, the Lord is here, and we know it."

In conformity with the views expressed above, as well as with the language of the inscription upon the tablet over the door, the Trustees, up to the year 1832, positively and emphatically declined to permit the building to be used for any but religious services. In April, 1828, Mr. Geo. W. Anderson applied for the use of the Church in which to celebrate the anniversary of the Union

Society, but the Trustees in reply resolved "that they would not consent to the Church being used for any other than Divine worship, except for the transaction of business by the pewholders in general meeting." In the year 1832, however, application having been made for the use of the Church upon the one hundredth anniversary of the birth of George Washington, for services, religious, civil and military, the Trustees granted the request, "on account of the extraordinary circumstances which cannot occur again in the lifetime of any individual taking part in it, making it an exception to the rule established by this Board, and it be not considered as a precedent." Subsequent to 1840 the records show that the Trustees became lax, and permitted the building to be used several times for eulogies and orations and once for a sacred concert, notwithstanding the fact that it was dedicated "Sacred to Divine Worship."

On the 29th of December, 1819, Dr. Kollock died very suddenly at the parsonage, aged forty-one. His remains were surrendered to the Trustees, at their earnest solicitations, by his widow, on condition that her body should be placed by his at her death. The Trustees erected a vault in the Old Cemetery, in which his remains were deposited. They also placed a monument over the vault, surrounded it with an iron railing and placed a memorial tablet in the Church.

In March, 1854, application was made by James M. Wayne for permission to remove the monument and remains to Laurel Grove Cemetery, which request was granted by the Trustees. There is no evidence that the project was ever carried out.

At Dr. Kollock's death the whole city was draped in mourning, stores were closed and universal grief ex-

pressed. All the city officers, members of the bar, societies, Judges, children of the schools, and citizens generally, attended his funeral.

Twelve days after his death, on the 10th of January, 1820, a great fire occurred which destroyed the two buildings owned by the Church on the lot where the first Church had stood. One of the buildings was hardly finished, and as the Trustees had been waiting until it was completed to take out insurance on it, it was a total loss; the other building, on the same lot, was covered by insurance. The loss to the Church by this fire was estimated at \$40,000.

As the debts of the Church at this time amounted to over \$90,000, caused partly by the improvements placed on lot K, application was made to the Legislature for permission to sell the property of the Church, and accordingly an Act was passed by that body in May, 1821, granting permission to sell all the Church property except the lots on which the new building stood. The property was accordingly sold, the lot K and improvements bringing \$35,000. An assessment of seventy per cent. was levied on all fee-simple pews. Those owners of pews who declined, or neglected to pay, forfeited their titles, and the pews reverted to the Church in accordance with the wording of all the titles to the fee-simple pews. By these means the debt was reduced to \$20,000, and subsequently discharged by private contributions.

The congregation purchased Dr. Kollock's library from his widow for \$2,500, giving a bond for that amount, to bear interest at eight per cent. until paid. The amount was paid eventually, but not until the interest had run up to over \$600, making the total cost of

the library something over \$3,100. This library was bought "for every succeeding incumbent," and thus became the property of the Church. What remains of it is now at the parsonage, but is in very bad condition.

The old parsonage was sold for \$8,000 and also the other Church property.

The organ was finished in 1820 at a cost of \$3,500, and Lowell Mason, the well known composer of church music, was engaged as organist with a salary of \$300 per annum. It was during this engagement of Lowell Mason's that he composed the well known tune "Missionary Hymn" and set it to the words of the hymn "From Greenland's Icy Mountains" (written by Bishop Heber) for use at a missionary meeting in this Church, where it was sung for the first time.

After the death of Dr. Kollock, the pulpit was supplied by Rev. Wm. Wallace and Rev. Mr. Capers for one year; in January, 1821, Rev. Mr. Otterson was engaged to supply the pulpit with a salary of \$125 a month, and after him Rev. Mr. Magee preached for a short time; Rev. Daniel Baker was called, but declined the call; Rev. Dr. Snodgrass was called in January, 1822, from North Carolina as regular Pastor, at a salary of \$2,500, but remained only until June, 1823; Rev. Samuel B. Howe, D. D., of New Brunswick, was then called and remained until the Summer of 1827.

In June of this year, 1827, according to the records of the Trustees, Lowell Mason, organist, left the Church. It was during this year that several members of the congregation left the Church and established what is now known as the First Church, on account of its having been the first Church established in Savannah connected with Presbytery.

This portion of the history is best described by Mrs. S. Hancock, of Apalachicola, Florida, formerly Miss Susan Brainard, who, coming from the North about this time, was one of the original members of that Church.

The following extract from a letter, written by her to a friend in Savannah, dated March 5th, 1875, states the facts relating to the origin of that Church, which facts are fully corroborated by many of the present members of both Churches.

She says: "The First Presbyterian Church was formed in the Fall of 1827. Some of the members of the Independent Presbyterian Church were dissatisfied with their Church government, and resolved to secede, and form a Presbyterian Church governed by a Presbytery. The names of these persons who seceded were Mr. Joseph Cumming, a Deacon in the Church; Dr. Coppee, Mr. George Faries, Mr. Lowell Mason, with their families (Miss Mary Lavender joined from the Methodist Church); Captain Crabtree and family, Mr. Wells, myself, and others whose names I do not recollect. The first preacher I do not recollect, but think it was Rev. Mr. Boggs, who taught school at the same time."

"In 1829, Dr. Joseph Stiles was our Pastor, and under his preaching there was a large accession to the Church. We had a very interesting Sabbath School, Mr. Joseph Cumming, Superintendent. Our place of meeting was in a large building, on Broughton Street, up stairs, known as Lyceum Hall."

After Dr. Howe left the Church, Rev. Wm. Ford and Rev. Mr. White preached until 1828. Rev. Daniel Baker, D. D., of Washington, D. C., came in April of that year and filled the pulpit for three years. On the 31st of January, 1828, the old bell of the Church being

The following is an extract from an old pamphlet which was handed to the compiler of this history, in December, 1887, it having been preserved in the family of the present owner from the time of its publication in 1827, until now. As it was published officially by the officers of the "First Presbyterian Church," and contains the rules, etc., for the government of that church, it effectually establishes the origin of that church.

"Rules and confession of faith of the First Presbyterian Church constituted in Savannah, June 6, 1827.

Early in the month of May of this year, a few Christian brethren, then members of the Independent Presbyterian Church \* \* \* presented the following application to the church, of which they were then members. To the Rev. S. B. How, pastor, and the session of the Independent Church in Savannah:

BRETHREN—The undersigned members of the church over which you preside, believing that the interests of the Redeemer's Kingdom would be promoted by the establishment of a Presbyterian Church in this city, respectfully and affectionately request, for the purpose of forming such a church, a dismission from your body. \* \* \* We are brethren yours, etc.,

GEORGE G. FARIES,  
LOWELL MASON,  
EDWARD COPPEE,  
JOSEPH CUMMING.

In reply to which they received the following regular dismission from that church:

Extracts from the minutes of session of the Independent Presbyterian congregation of Savannah, at their meeting, May 18, 1827.

"A communication having been received from Messrs. George G. Faries, Lowell Mason, Edward Coppee and Joseph Cumming, requesting to be dismissed from this church, it is unanimously resolved by session to grant their request; that they be and are hereby dismissed from this church as communicants in good and regular standing.

S. B. How,

"Moderator of the Session."

Having obtained this dismission, these brethren made an application to the Moderator of the Presbytery of Georgia, who visited Savannah in person, and after examining into the circumstances of the case, appointing a meeting of the Presbytery to be held on Wednesday, June 6. At this meeting a formal application was made and supported by these persons, together with others connected with them in their religious views, to be constituted a church in connection with the Presbyterian church of the United States. \* \* \* The Presbytery unanimously resolved to grant their request, and accordingly, in the afternoon of the same day, twelve persons were solemnly constituted into a church of Christ, and ruling elders ordained for the same.

The following is the form of admission, etc., etc. \* \* \*

Profession of faith. \* \* \* Rules for the government of the First Presbyterian church in Savannah. Article 1. This church shall be known by the name of the First Presbyterian Church of Savannah. It shall be regularly connected with the Presbyterian church in the United States and subject to its government and discipline. Its pastor shall be a member of the Presbytery." \* \* \* 7th. A Sabbath school or schools, for religious instruction of children, shall be established in connection with this church, under the direction of the session, etc., etc. \* \* \*

JOHN I. STODDARD.



cracked, it was decided to recast it, and for the purpose of defraying the expense, as well as to increase its size, Benjamin Burroughs, William Gaston and Norman Wallace contributed \$200 each, provided that "the same is conveyed in trust for the congregation and never be subject to the debts of the Church." This is the bell now in use.

Miss Lucy Shellman was engaged as organist in 1827, (when Lowell Mason left), with a salary of \$100, afterwards raised to \$200. She remained as organist until May, 1848, when she resigned.

The records of 1829 show that there were Deacons in the Church at that time, who had charge of the money for the poor and rendered accounts of the dispensation of the same to the Session.

Rev. Dr. Baker was authorized on the 29th of November, 1829, by the Trustees, to "grant the use of the Church when not in use by the congregation to the Synod of South Carolina for purposes of worship."

In November, 1830, Mr. Baker made known his desire to unite himself with the Presbytery of this State. "This proposed step occasioned much regret on the part of the Elders, recollecting, as they did, the difficulties that had arisen under Dr. Kollock from a similar step taken by him. They would have preferred to have had him remain a member of a Presbytery of a distant State rather than unite himself to one in our vicinity, but since he had obtained his dimission, though they could not approve, they did not oppose the contemplated union; at the same time, in order that the Church should not be committed by this act of the Pastor, under any possible circumstances, it was resolved that a statement to that effect be inserted on the minutes."



During the year 1831, ninety-eight persons were added to the Church, but for reasons not stated, Dr. Baker left the Church before the expiration of the year, and Dr. Willard Preston was called from Madison, Ga., a Congregational minister who never had any connection with Presbytery. Dr. Preston preached his first sermon on the 25th of December, 1831, and received his call at a salary of \$2,500 on the 14th of the January following. He found two hundred and sixty-eight communicants when he took charge.

In June, 1838, Dr. John Cumming, with his wife, together with fourteen other members of the congregation, were lost in the steamer Pulaski between Savannah and Baltimore. Among the lost were the wife and children of Robert Hutchinson, who, by permission of the Trustees granted that same year, placed a marble tablet in the Church to their memory.

The iron railing around the Church was not put up until 1841, at a cost of \$4,227, \$2,000 of which had been left the Church by the will of James Wallace for that purpose.

In the year 1846 the ladies of the congregation raised \$7,630 by subscription for the repairs of the Church. Among other repairs and changes made at that time was the relaying of the flag-stones of the porch and the removal of the wooden balustrade, which ran around the roof near the eaves. The flag-stone sidewalk around the Church lot was not laid until 1846, and it was 1850 before it was entirely finished around Church and Sunday School.

In 1851 permission was granted by the Trustees for the City to place a clock in the steeple, same to remain the property of the City.

The iron railing was placed around the Sunday School building in 1852 at a cost of \$578.74, and gas was introduced into the Church the same year at a cost of \$1,159.85. It had been introduced into the Sunday School several years before, and would probably have been placed in the Church at the same time but the second service was held in the afternoon. Previously the Church had been lighted with oil and the old Church with candles. In November, of this year, the Trustees offered the Lecture Room to the Synod of Georgia for the purpose of holding their meeting and it was accepted.

In 1853 the old square pews on the side aisles, next the wall, were divided into two each, at a cost of \$450, and their backs were made sloping. They are the only pews down stairs that now have sloping backs.

During this year (1853) eight ladies of the congregation applied to the Trustees for a portion of the vacant lot in rear of the Church upon which to build a parsonage, and the Trustees granted them a space on the corner of Whitaker and South Broad Streets, sixty by ninety feet, for the use of said building. When the building was partially finished, the ladies discovered that the work was being improperly performed, and in 1854 requested the Trustees to assume control and finish it, which they did. The former contract was annulled, and the contractor ordered to remove the unfinished work. For this he sued the ladies and obtained judgment against them for \$2,347.19. The building was finished in 1857 and occupied by Dr. Axson that Fall. The total cost of the building, including the judgment against the ladies, was \$17,515.09, of which the ladies raised \$6,484.28.

The old organ, upon which large sums of money had been expended, viz.: \$600 at one time, was finally ruined by the great storm of September 8th, 1854, and it was proposed to procure a new one by subscription, which was done, and the new one finished in 1856 at a cost of \$6,000, less \$1,000 allowed by the builder for the old one which he took in part payment. Repairing the same he sold it to the Roman Catholic Church of this city, and it is now in use (1882) in the Cathedral. The cost of repairing the damage done the Church by this storm was \$746.56. The furnace was placed in the Church in 1854 at a cost of \$527.57. Previously the Church had never been heated.

Dr. Preston's health being feeble, on the 2d day of May, 1855, he applied for leave of absence, stating in his application that he had served the Church for twenty-four years, and had only been absent four times. The leave was granted, and \$650 raised by the congregation to defray his expenses. His health continued to decline and on the 26th of April, 1856, he died, at the age of seventy-two, having been Pastor for over twenty-five years. A tablet was erected to his memory in the Church, at a cost of \$350, in 1858, and a monument in Laurel Grove Cemetery, at a cost of \$600, by contributions from the congregation.

A lot was purchased in Laurel Grove Cemetery in 1857 to be kept as a burial spot for the Pastors of the Church as shall die in its service. It was proposed to move Dr. Preston's remains to it, but as the family refused to have them moved, the monument was erected in the Preston family lot, and a railing placed around that lot at a cost of \$160. This Church lot in Laurel Grove Cemetery was next to the Preston lot, but it was afterwards exchanged for Dr. Axson's lot, at his request.

Dr. Preston's sermons were published for the benefit of his family, and a list of subscribers was made up who agreed to pay each year the sums opposite their names for the support of his widow. The total amount to be collected annually was over \$800. \$600 a year was paid his widow, by the Trustees, out of this fund, until her death in 1868, the balance being carried to an annuity fund, to be used in replacing the amounts withdrawn from the original list, as the years rolled on.

After the death of Dr. Preston, several ministers preached at different times. Those who remained the longest were Rev. W. M. Baker, from August 3, 1856, for six weeks. Rev. D. H. Porter, Pastor of the First Church, for three months, that Church being unfinished. Dr. Hardenberg, of New York, from November, 1856, until June, 1857, and Rev. C. W. Rogers from June, 1857, to November, 1857, at which time Rev. I. S. K. Axson, D. D., was called from Greensboro, Ga., at a salary of \$3,000. He accepted the call in November, which had been made in April of that year.

In 1859 the second service was changed from afternoon to evening. In the year 1830 the afternoon service was held at a quarter past three in the afternoon.

The gallery pews were altered in 1860, at a cost of \$322.39, and during the alteration the backs were made sloping.

In 1863, prices for everything being fabulously high on account of the war, the congregation presented Dr. Axson with \$1,000, and in 1864 with \$3,500 more, all raised by contributions. In the latter year the Trustees added \$1,500 to this amount in addition to his regular salary.

After the fall of the city in 1865, it was determined to take up a collection every Sunday morning for current expenses, as the funds in the hands of the Trustees were worthless.

In 1866 Dr. Axson's life was insured by the Trustees for \$5,000 for the benefit of his family.

During this year Mr. Charles Green presented the Church with eight silver-plated collection plates, brought from England. Previous to this, with the exception of the offering on Communion Sunday, which was left, according to custom, under the table-cloth by the communicants, all collections were taken up by the Elders, who stood at the doors, receiving the same in their hats, as the congregation passed out.

In 1868, \$1,580 were raised by contributions, and spent in repairing the Church, painting steeple, etc., and it was during these repairs, in the Fall of that year, that a painter fell from a point just below the basket to the roof and thence to the ground, causing instant death.

During this year, Mrs. Mary Frew presented the Church with a lot on Anderson Street on which to erect a Chapel, to be used perpetually as a place for worship. The Chapel was completed the following year.

Before the close of 1868 Mr. Francis Sorrel resigned from the Board of Trustees on account of failing health, he having been Chairman of the Board for thirty-four years.

Rev. N. P. Quarterman was called as Assistant Pastor in 1869, to take especial charge of Anderson Street Chapel, and entered upon his duties the following year, with a salary of \$2,000, remaining until called to Thomp-  
asville in 1873. The vacancy thus created was not filled

until the Spring of 1874, when Rev. E. C. Gordon was called as Junior Pastor, at a salary of \$2,500. He remained until the Fall of 1880, when he was called to Salem, Va., and his place was filled by Rev. Robert P. Kerr, who was called from Columbus, Ga., at a salary of \$2,000, and assumed his duties in January, 1881.

On Saturday evening, January 15, 1876, a fire occurred in the Church basement, caused by the furnace. The fire engines were promptly on the spot and prevented serious damage, but as the flames had succeeded in reaching the loft by means of the interior of one of the large columns, they would soon have been beyond control. The floor, which had been somewhat weakened, was shored up, and service held as usual the following day; and to prevent a recurrence of the accident the furnace was subsequently sunk into the ground.

During the Spring of 1880, having received permission from the Trustees, the family of John Stoddard (who had served the Church for thirty-five years as Elder, and who died in 1879), placed a memorial tablet in the Church to his memory.

In the following Spring the family of G. B. Cumming presented the Church with a handsome Baptismal Font, as a memorial of Mr Cumming (who had served as Elder for thirty-four years, and who died in 1878), and his wife Catherine.

The cost of repairing the damage done by the great storm of August 27th, 1881, was \$500. While repairing the same, the Trustees discovered that the body of the Church had at some previous time been struck by lightning, which had apparently entered the roof at the rear end of the Church, and after splitting three of the king posts which supported the roof, had passed off on the

gas pipes. It was, therefore, determined to place a new rod on both Church and spire, which was done in February at a cost of \$178.92, a guarantee being received from the company doing the work, to be responsible for any future damage caused by lightning.

The following are the officers of the Church :

Rev. I. S. K. AXSON, D. D., Pastor,.....called in 1857

Rev. ROBERT P. KERR, junior Pastor,.... “ “ 1881

#### ELDERS.

W. H. BAKER,.....elected in 1859

C. H. OLMSTEAD,..... “ “ 1867

T. H. HARDEN,..... “ “ 1874

RANDOLPH AXSON,..... “ “ 1874

JOSEPH CLAY, ..... “ “ 1877

W. L. WAKELEE,..... “ “ 1882

#### TRUSTEES.

GEORGE C. FREEMAN, Chairman,.....elected in 1878

JOHN I. STODDARD,..... “ “ 1878

GEO. J. MILLS,.... “ “ 1881

H. F. GRANT,..... “ “ 1882

E. M. GREEN..... “ “ 1882

Number of Communicants on the Church roll in

December, 1881.....373

Number on the roll of Anderson Street Church.... 56

Number on the roll of Anderson Street Sunday

School, (J. R. West being Superintendent)—

Scholars .....100

Teachers ..... 18

#### LEGACIES.

As far as can be ascertained from the books, the following are all the legacies which have been left the Church, viz.:

In 1841 Mr. James Wallace left the Church \$2,000 for the purpose of erecting an iron railing around the lot.

In 1855 the Church became residuary legatee under the will of Mrs. Martha Williams, and, though not yet in full possession of the property, receives therefrom about \$325 a year.

In 1860 Mrs. Susan Courter left half of her property to the Church and half to her son, but the Trustees declined to receive it, relinquishing all claim in favor of the son.

In 1861 Mr. Hutchinson left \$1,000 to the Church.

Miss Mary Telfair, who died in 1875, left the Church the building on the southwest corner of Bull and Broughton Streets, with the stipulation that the Church should care for her lot in the Cemetery; should give \$1,000 every year towards the support of feeble Presbyterian Churches in Georgia; that the lot where the present Sunday School now stands should never be sold; and that neither the pulpit or galleries in the Church should ever be materially altered. Her will was contested and the Church has never received the property, the case being still in the courts.



HISTORY  
— OF THE —  
INDEPENDENT PRESBYTERIAN SUNDAY SCHOOL  
FROM 1804 TO 1882.

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The records of Session having been destroyed by the great fire of 1820, the oldest authentic account of the Church School was obtained from the late Mrs. Isaac Cohen, who at that time lived near where the Church then stood. She stated positively that there was a School in the Independent Presbyterian Church in the year 1804, that met, at that time, every Saturday afternoon in the Church building for the catechetical instruction of the children of the congregation. She further stated that while she lived near there she saw the children going to and from the School sessions every Saturday.

How long the School had been in existence at that time is not known, but it certainly was organized during the life, and perhaps through the influence of Robert Raikes, the originator of Sunday Schools, for there is now in possession of the School a life size oil painting of that gentleman. He died in 1811, having founded his first Sunday School in England in 1781.

Not being able, however, to obtain any earlier authentic account, we must accept the year 1804 as the date of

the organization of the School. Mrs. Sarah Sawyer frequently stated that the School was in a flourishing condition in 1807, the year she arrived in Savannah, and that the School met at that time on Sunday mornings. Another—Mrs. Harriett M. Green—said that she herself was a member of the School in 1807. The School continued to assemble on Sunday mornings until the year 1866, since which time the services have been held in the afternoon.

During the year 1815, the School was reorganized by Lowell Mason, organist of the Independent Presbyterian Church, who was then Superintendent of the School, and the sessions were held on Sunday morning in the basement of the Chatham Academy. Up to this time there were no other Sunday Schools in Savannah, the children of the other denominations uniting with this while Lowell Mason was Superintendent.

In 1827 Lowell Mason left the Church, and Geo. W. Coe was elected Superintendent, and served until his death in 1832. During the early part of Mr. Coe's administration, most of the other denominations established Sunday Schools of their own, and withdrew their children to their respective churches.

In the year 1833, the lot on the northwest corner of Bull and Hull Streets, on which the present School building stands, was bought, and the present structure erected through the efforts of the teachers and scholars, the money being raised by fairs and contributions, and on the 29th of September, 1833, the services were transferred to the new building, which was dedicated on that day by Dr. Preston, from whom the above information was obtained.

Mr. James Smith succeeded Mr. Coe as Superintendent in 1832, who in turn was followed by Captain Bee in 1835. Captain Bee died in 1844 and Capt. John W. Anderson served as Superintendent until his death in 1866. John D. Hopkins served from 1867 until 1874, during which year Wm. H. Baker, the present Superintendent, was chosen; Mrs. M. E. Wilbur being the Superintendent of the infant department. In former years all the Sunday Schools of the city united in celebrating what was then called "Children's Day," marching in procession through the streets with their banners waving, to assemble in some convenient place for addresses, etc.

When the new Sunday School was built, Captain Bee and Captain Anderson were appointed Trustees to take charge of it for the School, but in the year 1841 Captain Anderson, surviving Trustee (as the records of the Church Trustees show), turned the building over to the Church, stating at that time how and by whom it was built.

Number of teachers now on the roll.....	30
Scholars.....	200

#### REGULAR PASTORS WHO HAVE SERVED THE CHURCH.

Rev. John Joachim Zubly, D. D., called in 1760, left in 1778.

Rev. Mr. McCall, called in 1794, died in 1796.

Rev. Robert Smith, called in 1800, died at the North in 1803.

Rev. Henry Kollock, D. D., called in 1806, died in 1819.

Rev. W. D. Snodgrass, D. D., called in 1822, resigned in 1823.

Rev. Samuel B. Howe, D. D., called in 1823, left in 1827.

Rev. Willard Preston, D. D., called in 1831, died in 1856.

Rev. I. S. K. Axson, D. D., called in 1857.

#### ASSISTANT AND JUNIOR PASTORS.

Rev. N. P. Quarterman, assistant Pastor, called in 1869, resigned in 1873.

Rev. E. C. Gordon, junior Pastor, called in 1874, resigned in 1880.

Rev. Robt. P. Kerr, junior Pastor, called in 1881.

#### ELDERS WHO HAVE SERVED THE CHURCH.

The early records of Session having been lost, all the Elders who served from the organization of the Church are not known.

Thomas Young was an Elder during the year 1800, and subsequently John Gibbons, John Bolton, John Hunter, Edward Stebbins and George Hanall were elected. In Dr. Kollock's time John Millen, Dr. John Cumming, Benjamin Burroughs and Moses Cleland served the Church; afterwards and prior to 1829 Geo. W. Coe, John Lewis and Geo. W. Anderson were elected, since then Judge Law, James Smith, Capt. Bee, G. B. Lamar, John Stoddard, G. B. Cumming, John W. Anderson, Hopkins, Charles Green, Wm. H. Baker, C. H. Olmstead, T. H. Harden, Randolph Axson, Joseph Clay, W. L. Wakelee.

TRUSTEES WHO HAVE SERVED SINCE 1755—  
LIST BEING COMPLETE.

## From 1755—

James Powell,	Robert Bolton,
James Miller,	Joseph Gibbons,
Wm. Gibbons,	Benjamin Farley,
Wm. Wright,	David Fox,
John Fox,	Barrach Gibbons,
Thomas Newell,	Charles Harris,
Francis Courvoisie,	John G. Williamson,
John Screven,	Thos. F. Williams,
F. F. Flyming,	Benjamin Maurice.

## From January, 1808—

Edward Stebbins,	Thomas Young,
Ebenezer Stark,	John P. Williamson,
Oliver Sturges,	William Davis,
John Bolton,	John Hunter.

## From January, 1823—

William Taylor,	Benjamin Burroughs,
Joseph Cumming,	Alexander Telfair,
Dr. John Cumming,	C. W. Rockwell,
Moses Cleland,	A. Porter,
F. Sorrel,	F. Densler,
N. T. Bayard,	W. W. Gordon,
Ralph King,	Robert Hutchinson,
John W. Anderson,	G. B. Lamar,
Charles Green,	Wm. Duncan,
W. B. Hodgson,	C. F. Mills,

J. W. Lathrop,	Thos. H. Harden,
J. L. Hardee,	J. G. Mills,
E. C. Anderson, Sr.,	N. B. Knapp,
John N. Lewis,	John Cunningham,
Wm. H. Burroughs,	J. F. Gilmer,
E. C. Anderson, Jr.,	Henry Lathrop.
D. R. Thomas	F. Muir,
C. W. Anderson,	G. C. Freeman,
John I. Stoddard,	J. P. S. Houstoun,
Geo. J. Mills,	H. F. Grant,
	E. M. Green.

































